

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTIL ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

Vol. I.]

WEDNESDAY, JULY 29, 1818.

[No. 3.]

A Pastoral Letter

From the General Assembly of the Presbyterian Church, in the United States, to the Churches under their care.

DEAR BRETHREN,

The time in which we address you is very important and interesting. The free conversation on the state of religion has exhibited abundant evidence, that the Churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceding, perhaps special revivals were more remarkable and more numerous, but as it relates to the general extension of religious intelligence, the organization of new congregations, and the wide spreading success of Missionary labors, the aspect of the Church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connexion, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ; and we are probably approaching some day of the Son of Man of no usual or ordinary character. The present therefore is no doubt a favorable time, not only for extending the influence, but for advancing the purity of the church; for the extirpation of any errors, and the abolition of any unchristian practices which may have found entrance among us, during the long period of comparative darkness and desertion through which we have passed. And although we do not believe that any thing immoral or vicious is more prevalent now than at some former periods or even as much so, yet the existence of such things at the present time, strikes the minds of serious christians with an appearance of greater deformity, and fills them with more pungent regret as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness and meekness, but at the same time with the firmness and authority which becomes a Judiciary of the Church of Christ.

The first thing we shall notice is the crime of Drunkenness. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our church. We are convinced that it may be opposed more success-

fully by prevention than in any other way.—When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character; and even of the ruin of his immortal soul, is not sufficient to arrest his course; and yet perhaps the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow men from the domination of so destructive a vice. For this purpose we earnestly recommend to the officers and members of our Church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow christians and fellow citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course as it has already been tried with success in several sections of our Church.

The vice of Gambling has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of gambling. But perhaps there are some addicted to this practice who have evinced a predilection for our church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing of lottery tickets; all attendance on horse racing, and betting on such, or any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though as we believe dangerous amusements of Theatrical Exhibitions and Dancing, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter, which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description, that a virtuous and modest person cannot attend the representation

of them, without the most painful and embarrassing sensations. If indeed custom has familiarised the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

With respect to Dancing, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly in all its stages, a fascinating and infatuating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that sobriety which the sacred pages require. We also trust, that you will attend with the meekness and docility becoming the christian character, to the admonitions on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and that the great head of the church may have you in his holy keeping is our sincere and affectionate prayer. Amen.

J. J. JANEWAY, Moderator.

June, 1818.

RESOLVED, That the General Assembly recommend, and they do hereby recommend, to the Pastors and Sessions of the different churches under their care, to assemble as often as they may deem necessary during the year, their baptized children with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

REVIVALS OF RELIGION.

The Rev. C. F. Schaaf, of Bethlehem, in this state, has addressed a circular letter to the congregations of the United Brethren (Moravians) in the U. States; extracts from which have been published in the Christian Herald of New York. On the authority of Letters from Mr. Dencke, who has been a missionary for 18 years amongst the Delaware Indians in Up-

per Canada, he announces that during the passing week and at Easter of last spring, so great a revival of religion took place amongst the Indians, that a Heathen does not now exist in that settlement!

Mr. Dencke is translating the New Testament into the Delaware language, at the request of the American Bible Society. He has finished the Epistles of John and the Gospel by the same Apostle. The society designs to print the New Testament when he shall have finished the translation.

Mr. Schaf also announces a considerable revival to have manifested itself at the same time, in Antigua, especially at St. Johns, in that Island. Since Easter 1817, in St. Johns, 218 adults have been baptized, and 113 have joined the communion of the church.

From a letter written by the Rev. Obed Wilson, it appears that the following towns in the District of Maine, viz. Cornwall, Clifton, Fairfield, Canaan, Athens, North Hill, Bloomfield, Norridgewalk, Bingham, and others to the Eastward, have been visited by a gracious influence; so that they have experienced either revivals of religion or strong indication of approaching revivals.

From Mr. M-Gee's communication in the Auburn Recorder, it appears that Bolton, (N. Y.) has been visited with a time of refreshing from the presence of the Lord. Between September of last year and January of the present, 48 persons have been hopefully converted, and 16 have gained new evidence of their having experienced a saving change. It seems that the subjects of this work of grace were, with the exception of two, in the spring of life.

What marks particularly the hand of God in this work is that it appears to have commenced and progressed (like that in our sister church of Shamokin, two years ago,) whilst the church was destitute of the stated administration of gospel ordinances. What should give special encouragement to vacant churches and others is, that it seems to have been preceded by a greater engagedness amongst professors of religion; having been in fact, in the first instance, what the phrase *revival of religion* properly imports, a fresh excitement of graces in souls already quickened, but in a measure sunk back towards a state of stupor or death.

A spiritual motion from the life giving spirit has been communicated also to the people of New Haven, Ohio. The house of worship is crowded; from 120 to 150 persons now attending, where last year, but 5 or 10 usually assembled. This is chiefly through the instrumentality of the Methodists.

The taverns formerly thronged on the Sabbath day with persons drinking and carousing, are now almost wholly deserted.

Perhaps few places, situated within a Christian country, have ever been in a worse moral condition, than the great city of New Orleans. Our countrymen, who resorted thither, were destitute of religious means and opportunities, and the city was noted for licentiousness and impiety. The city was in some measure, supplied some years ago with copies of the scriptures, or parts of the scriptures in the French and Spanish languages, and doubtless also in our own language. Messrs. Schermerhorn, Mills and Smith, were, on several occasions, sent by Bible Societies to visit that place. So much attention was at one time excited, by Mr. Schermerhorn's preaching as to give hopes of his permanent settlement there. What prevented, the Editor knows not. An Episcopal

Church has been lately erected and measures are going forward for building a large Presbyterian church; in which, it is expected that Mr. Sylvester Larned, from the Theological Seminary at Princeton, will officiate as the Pastor of the Lord's flock.

It is truly a pleasing prospect; may the good Lord more than realize the most sanguine hopes of his servants!

We will not longer detain our readers from the banquet set before them, from the Religious Remembrancer of Philadelphia.

GOOD NEWS FROM NEW ORLEANS

In presenting to our readers the following extract of a letter from the Rev. E. Cornelius, it is with pleasure that we prefix the Christian tribute of Mr. Larned to this evangelical servant of God. This pleasing testimony of Mr. C's exertions to promote the Redeemer's cause, is from Mr. Larned's communication to the Board of Missions of the General Assembly of the Presbyterian Church in the United States:—

“Rev. Elias Cornelius acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself. And, conformably with a mutual understanding previous to leaving the Eastern States, had bent all his efforts towards effecting my permanent settlement. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest, I will add, that if the Great Head of the church is opening for New Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavor, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius.”

Extract of a Letter from the Rev. Elias Cornelius, to the editor of the Religious Intelligencer, dated New Orleans, March 30, 1818.

MY DEAR SIR.—I have long intended to write to you, but the necessity for ministerial labor in this city has prevented me. I have never yet indeed, seen a place in which a good man might not find work enough to perform. But in New Orleans such a man will find a field of usefulness, more extensive, I believe, than any other in the United States, of the same population. Its local situation, pre-eminently important in a commercial point of view, renders it equally so in its moral character; and more than this, I can say it is a field already white unto the harvest. The American part of the population are as ready to promote religious institutions as the same number of citizens on an average in any other city of the United States. This has been very clearly proved within two months past. A new congregation has been formed, and a subscription to the amount of 15,000 dollars already made for the erection of a church the whole expense of which is estimated at thirty five or forty thousand dollars. The Rev. Sylvester Larned, recently from the Theological Seminary at Princeton, and of whom I think it may be affirmed with truth there is not a more worthy, a more able, or eloquent young minister in the United States, has been invited to settle as pastor, with a salary of four thousand dollars annually. The invitation has been accepted; and I trust I am not extravagant in saying, that the fact deserves to be hailed as the signal for a great extension of religious influence, not only in this city, but

in the adjoining region. It is certain, that the moral aspect of this region of our country, is improving with wonderful rapidity; and when we reflect on the influence which Louisiana now has, and is destined to have to a much greater extent, from its accumulating and unrivalled wealth, it cannot but excite our gratitude to God, that he is also providing the instruments for its moral and religious improvement.—There is a band of real Christians in New Orleans; and very many, I assure you, who lend their influence and their property to the cause of religion and humanity with as much cheerfulness, and with more liberality, than is usual in the northern States.

In regard to myself, I can say that I never laboured with more satisfaction, and with greater hope of usefulness, than I have the past winter in New Orleans. The field is indeed wide, and the work to be done immense. But this I regard only as a motive to greater exertion.

E. CORNELIUS.

The following is an extract from the official communication of Mr. Larned, alluded to in the paragraph prefixed to the above letter:—

“After procuring from the Legislature an Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New Orleans, a meeting of persons friendly to the object was called. From them I received an invitation to remain as their Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicated on such conditions, I signified my willingness to comply; and should I be permitted to visit New York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot for building a church; and the present result is, that the Trustees have secured the first, at the price of \$10,000, and have a balance left of \$5000 to \$6000 for erecting the edifice. Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that \$30,000 will be necessary to complete a brick church, of the general dimensions of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, therefore, to make up the final deficiency of funds, by a loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money. Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into some sober and certain results, I could only remark, that the prospect is at present highly encouraging. There are circumstances, however, which have a bearing on the subject by no means favourable.—Among which, I mention, in the first place, any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very low as in a flourishing state of general piety; in the second, that a large proportion of monied Americans here, are already enlisted in behalf of the Episcopal church; and in the third, that young men, and particularly young merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the

city for temporary purposes, and on this account feel but a short-lived interest in its public institutions. But on the whole, I cherish a belief, reciprocated. I am confident, by the congregation as a Body, and by their Trustees, that the day has at last arrived, when a Second Protestant Church will lift its spire to Heaven! and shield our city, in something more than a natural sense, from judgments which it has too much reason to apprehend. For the present, I am accustomed to preach on every Sabbath morning, at a commodious room fitted up by Mr. Paulding, a Baptist gentleman; in the evening, at the Episcopal, or as it is commonly styled here, the American Church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which, there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for Females. As it becomes a part of my report to speak of the disposition exhibited towards the public exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations. Mr. Paulding's room, which seats about 400 persons, is almost uniformly, and often very uncomfortably crowded; and during the afternoon's service in the Episcopal church, containing 1000 to 1100 seats, I have frequently seen persons compelled to leave the house for want of proper accommodations. And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large; it is but justice to say, that I have never witnessed more decorum of conduct, or more solemnity of attention, than I have found among them on every occasion of worship. From a determination which I long since formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging or embellishing the severest doctrines, I have experienced less difficulty than I expected. And I rejoice in an opportunity of saying, that four or five instances of serious enquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His Church, to halt between two opinions in the pulpit.

THEOLOGICAL SEMINARIES.

Five years ago the Theological Seminary of the Presbyterian Church commenced operations at Princeton, with the Rev. Dr. Archibald Alexander, at its head, as Professor of Didactic and Polemic Theology. No man more fit for the post could have been found in our communion. His manner of discharging his duties has been highly approved, and the good effects resulting from his instruction, but especially from his Sabbath evening discourses, are every where shewing themselves.

The Rev. Dr. Samuel Milner has since been associated with Dr. Alexander in the instruction and government of the Institution, under the direction of a board of Directors, appointed by the General Assembly and amenable to that high judicatory of the church. For the particular department in the instruction of the Students, which Dr. Milner fills he is well qualified. He is Professor of Ecclesiastical History and Church Government.

The institution has flourished, very far beyond what could have been expected, considering the honest prejudices of some, the unreasonable aversion of many, the feelings inspired in others by supposed conflicting interests, and, we will say, the just apprehension of a few lest

the seminary may eventually become a fountain by which the purity and beauty of the church may be corrupted and destroyed, by the pestilent streams of error and heresy. Let it, however, be remembered, that this effect cannot take place, until the great body of the ministers and elders of the church shall themselves have proven derelict as to soundness in the faith, or shamefully and inconsistently delinquent in vigilance and discipline. Very large sums of money have been collected from the voluntary and generous, and pious contributions of the members of our church and our benevolent fellow Christians and fellow citizens. A commodious edifice is now erecting, and is in such forwardness as to receive and accommodate, at present, about forty of the students. From the last annual report of the Directors it appears, that fifty-one students were connected with the seminary in May last. The number has been increasing every year. Twenty-five have been maintained in whole or in part, during the last year, by the charitable funds of the institution. These funds were last year increased by the sum of \$3053 95cts. Of this sum more than \$2700 have been collected and forwarded by the mothers in Israel and the daughters of Zion.

Fourteen have been licensed to preach in the course of the last year ending in May. Many who have been in part instructed in the seminary are performing Missionary duty with acceptance and success through the blessing of the great head of the Church. A missionary spirit pervades the institution.

The synod of Virginia finding it impossible to interest, in any considerable degree, the feelings of the members of that part of the church falling under their care, in favour of the Assembly's Seminary, instituted a Synodical Theological School; which has been located at Hampden Sydney college, in Prince Edward county, Va. This is not at all designed to be a rival institution; and we should exceedingly regret to find it regarded in that light by any of the friends of the Assembly Seminary. It is designed to be, as it were, supplemental, by gathering the resources and directing the energies of a considerable portion of the church, which might otherwise be in a good measure useless to the general cause. We should be gratified with receiving from time to time authentic information respecting this valuable institution; for whose prosperity we are earnestly desirous, from some considerations the most tenderly interesting to the heart of man, independently of the general consideration of its intimate connexion with the common weal of our Lord's kingdom.

Theological Institution of Virginia.

An Institution was formed in the State of Virginia some years since by the clergy of the Presbyterian Church, for the education of young men for the ministry. It has a small fund of about \$6000. The students have hitherto been supported by congregational collections; and these are now found entirely inadequate. There are at present 20 young men in the institution preparing for the desk; most of whom will be compelled to relinquish the design, unless assistance is furnished by Christians in other States. The Synod of Virginia have appointed agents to solicit contributions. One of these, the Rev. Alexander M. Cowan, is now in this town. We trust, on his return, he will carry back a good report of the land. We are sure that those who love the Lord Je-

sus Christ, will feel it a privilege to do good to Him in befriending those of his and their brethren at the South, who stand in peculiar need of assistance. In the State of Virginia there are but 45 Presbyterian clergymen; of whom only eight are exclusively supported by their people; the rest depending on schools for the main part of their support. None of the clergymen educated in the northern and middle states penetrate into Virginia. Of these forty-five, all but one were educated in the State.

We are happy to learn that a contribution was taken up for this purpose in Park street Church, on Sabbath afternoon, and upwards of 200 dollars collected. [Boston Recorder.]

The Dutch Reformed, and the Associate Reformed churches have each a Theological school, the latter at New York, the former at New Brunswick, if it has not been lately removed to New York.

Of these we know little. But being schools of the Prophets in which we are satisfied that correct theological principles are taught, we must wish them success, and do feel anxious to receive correct information of their state and prospects. This desire is particularly increased, as the religious interests of those respectable evangelical churches have now become specially connected with those of our church, through the United Foreign Missionary Society, lately organized under the auspices of those three branches of Christ's church.

Of the Andover School, we shall have ample opportunity of hearing, thro' the periodical religious publications, which we shall receive from New England. It has now eighty students preparing for the ministry.

If there be other Theological Seminaries in the United States, we should be gratified in receiving information respecting their condition.

Little more than 12 months ago, a school was opened at Cornwall in Connecticut, for the education of persons designed for acting as Missionaries among the Heathen in Foreign lands; and on our own borders. Mr. Edwin D. Dwight has been Instructor, until lately. The Rev. Mr. Dagget is now the principal of the institution. There are seventeen students; three are from New England, preparing themselves to go as missionaries to the Island of Owhyee in the Pacific Ocean; six from Owhyee and other Sandwich Islands; two from Otaheite; two from the East Indies; two from China; and two are Indians of this continent. These persons of various tongues are represented as having made good progress in learning the English language grammatically, Arithmetic and Geography. Six of them are reckoned pious. Some of our readers may recollect to have seen an affecting account of the death of Obookia, a youth of great promise, who had belonged to this institution.

We cannot but rejoice in the prosperity of such institutions, and bid them God speed! In their multiplication, and successful operation, we cannot but see the hand of Providence, preparing the way for visiting the Isles with his salvation. Already have the South Sea Islands, through the agency of the Missionary Society in London, received the word of the Lord, which is able to make them wise unto salvation. It seems to be reserved for our favored country to be mainly instrumental in converting the savage inhabitants of the Sandwich Islands.

We conclude this article with an extract from a letter written by the Rev. Chauncey Lee, of Connecticut, in which he gives an account of the school at Cornwall, at the period of its first annual examination, on the 5th of May last, first published in the Boston Recorder, and from which the present statement has been principally taken.

"An English declamation was spoke by Simon Annance, an aboriginal from Canada; and another with much animation and correctness by George Tamorree. A dialogue was then spoken in the Owhyhee language, by four of the Owhyhee youths, with animation and propriety. Thomas Hopoo, who had a part in the dialogue, closed the performance with an address to the audience: It was introduced in the most striking manner. After two of his companions had sung one of the rude barbarous songs of Owhyhee, of which I can give you no adequate description, Hopoo, who is a professor of religion, broke out in the following tender and animated apostrophe to the audience. "Such," (pointing to the two singers,) "my dear Christian friends, are the highest amusements of Owhyhee: these are the sublimest joys my poor ignorant countrymen can boast. They know nothing of that God who made the world nor of that Saviour who died to redeem it. They worship dumb idols, and chaunt their stupid hosannas to gods of wood and stone. O pity them—pray for them and send them the gospel. They are daily perishing for the want of those blessings you enjoy. Divine Providence has cast us upon your shores, and upon the arms of your charity. The fruits of your benevolence we have richly shared, and we humbly thank you. Our bodily wants have been bountifully supplied by your liberality, and by your kind instruction and your prayers, we are made acquainted with the Saviour, and our souls have been fed with the bread of life which came down from heaven. We burn with desire in due time to return and impart it to our poor ignorant countrymen." In this pathetic strain, and tenderly noticing the late lamented death of their beloved and pious Obookiah, he continued his address about 15 minutes. Every heart beat high with sympathetic emotions, and every eye was streaming. The impression was altogether irresistible. The exercises closed with a liberal contribution for the school."

INTELLIGENCE.

SOUTH SEA ISLANDS.

From the Evangelical Magazine.

Extract of a letter from the Rev. S. Marsden, dated Paramata, N. S. Wales, Oct. 31, 1816.

"Since I wrote last, the Queen Charlotte has arrived from Otaheite. By her I have received from your missionaries many private and public letters, which I have forwarded to you and other friends by the ship Willesby, under the care of Mr. Hill, Surgeon, who came out with Mr. and Mrs. Ellis. I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of Idolatry. No event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their

salvation in these wretched images and offer up human sacrifices to avert their anger."

Extract of a letter from Mr. Bicknell, Eimeo, dated 12th August 1816, to the Rev. Mr. Weston, Shelbourne.

"DEAR SIR—Bless God with us, because he hath done great things for the people among whom we labor. At length superstition and idolatry are done away, and the Arrey Society is also at an end. Their gods are burnt in the fire, and their children are saved from death."

From Mr. B's account it seems that on the Island 700 people have embraced christianity, beside the 500 who were before with the Missionaries at Eimeo. They have public worship three times on the Sabbath and once on Wednesdays. Family worship is almost universally maintained, and the people observe secret worship two or three times a day, in the bushes. Let these facts provoke to jealousy those Christians among us, whose houses are not consecrated by any domestic altars, and whose table refreshments even are not sanctified by prayer and thanksgiving!

At Tabeite about 3000 have turned from Idols.

At Huaheine, Raiatea, and Bolabola, where there are no missionaries, nearly 4000 have become Christians.

There are now fifteen missionaries at Otaheite.

Mr. Mortimer, in a communication made for the Christian Herald, giving an account of the revival of religion among the Delaware Indians, says "A particular providence of God ought also to be noticed, in the circumstance of our receiving this truly pleasing account from a portion of the Delaware tribes, just at the present time, when the managers of the American Bible Society are about sending to that nation of red brethren, parts of the Holy Scriptures translated into their native language."

This is a very just observation and ought to stimulate Christians to make more vigorous exertions for conveying amongst all nations the streams of that river which gladdens and refreshes the city of our God. But concerning which of the great undertakings, which have of late called forth the energies of Christendom, may it not be made with equal justice. Nothing so much as success stimulates exertion—the more these Christians notice the movements of Providence sanctioning the movements of Zion's citizens, the more vigorous will they be in prosecuting schemes for advancing their Lord's Kingdom.

The good Emperor Alexander, in a conversation held last winter with two missionaries sent out by the London Missionary Society, after they had informed him that their object was to translate the Scriptures into the Mongol, and if possible into the Manjur languages, particularly mentioned the arrival in Russia of two Nobles, or Princes of Chorin Burats, who had been sent by the Head Lama of the Mongols, and the Prince of the Chorinian Burats, to translate the New Testament into their language. "He observed that what was very singular in it was, that the Boriats were thinking of sending into Europe, at the time that you (in England) were thinking of sending to them."

The occasion of the mission of the Burats from the borders of China, before mentioned, together with its happy consequences to the Messengers themselves, will appear from the perusal of a letter from the Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer of the Bible Society at Petersburg in Russia.

This letter shall appear at an early date in the Museum.

The Treasurer of the American Bible Society received in May, \$5028 58, of which \$1435 were contributed by ladies to make their Pastors members for life.

In the next number, the attention of our readers will be directed to the *United Foreign Missionary Society*, lately organized under the patronage of the Presbyterian, Dutch Reformed and Associate Reformed Churches in America.

POETRY.

A BOOK NEGLECTED.

I've seen a book some where I know,
That look'd as if 'twas kept for show;
'Twas nice and clean, and not an edge
But shone as bright as golden wedge:
The leaves unlike to those at school
Which masters scarce preserve by rule:
And cover too—without a scratch—
Almost with looking glass 'twould match:
And what was't pray, that they were able
To keep so pure?—Why friend—a BIBLE!

DIED—On the 18th July, from a fall from his horse, Dr. JAMES DOUGAL, of Milton, aged 51 years, leaving a widow and 3 children to lament his untimely fate.

Susquehanna Bible Society.

A STATED meeting of the Managers of the *Susquehanna Bible Society*, will be held at Mr. Vincent's house, in Milton, on Friday next, the 31st instant.

SAMUEL HEPBURN,
Recording Secretary.

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